FELLOWSHIP IN PRAYER

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Since 1949 the purpose of Fellowship In Prayer is to promote the practice of prayer among all religious faiths whose fundamental belief is in God regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice, and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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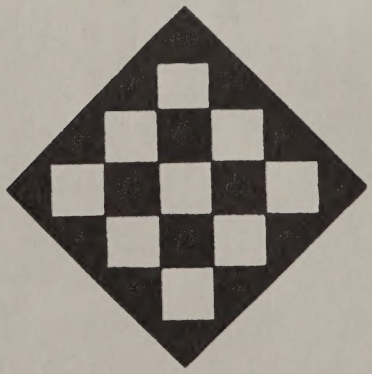

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"For a world united in prayer"

News of the Fellowship

SPIRITUAL AUTOBIOGRAPHY WORKSHOP

Spiritual autobiography and journal-keeping will be the focus of a workshop conducted by Dr. Anthony Manousos, a professor of English literature currently on leave from Carleton College. Members of this workshop will be asked to keep journals and share their spiritual experiences. There will also be informal discussion of such works as St. Augustine's *Confessions*, John Woolman's *Journal* (a classic of 17th c. Quakerism), Thoreau's *Walden*, C. S. Lewis' *Surprised by Joy*, Thomas Merton's *Seven-Storey Mountain*, Henri Nouwen's *Genesee Diary*, Anne Sexton's *An Awful Rowing Toward God*, Annie Dillard's *Pilgrim at Tinker Creek*, etc. Fieldtrips and retreats (to such places as John Woolman's home in Mount Holly, N.J.) may also be arranged for those interested. The purpose of this workshop is to help us better understand and articulate the working of the spirit in our own and others' lives. If you are interested in participating, please send a one or two page *vita* or letter describing your background and why you wish to attend. In lieu of a fee, participants will be asked to make a voluntary donation to the poor. Donations will be coordinated by the office staff through a program which delivers a pound of food to the needy for every $0.10 donated.

DALAI LAMA TO ATTEND SUMMIT VI – INTERNATIONAL CELEBRATION FOR PEACE

The Temple of Understanding is organizing an international celebration for peace to be held October 7th at the Cathedral of St. John the Divine in New York City. Speakers will include His Holiness the XIV Dalai Lama of Tibet, Robert Muller, Assistant Secretary General of the United Nations and representatives of a number of religious traditions who will join in a special ceremony. The theme of the meeting will be Robert Muller's ten point DECLARATION OF ONENESS FOR THE HUMAN FAMILY. This is the 6th of a series of "Summit Conferences" held by the Temple of Understanding. The first, at which Thomas Merton was a main speaker, was held in Calcutta in 1968. Summit V took place at the United Nations in 1975.

The meeting which will begin at 7:30 p.m. is open to all. There is no admission charge but there will be a reception and preferred seating. Plans for the conference will include a later dialog among the participants. For information on Summit VI write or phone: Priscilla Pederson, Temple of Understanding, 145 East 32nd St., 8th floor, New York, New York 10016. (212) 725-0501.

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PASTORAL

The wind made its maiden call to the trees, the trees made their maiden call to the earth, and the earth trembled and shook so hard it woke all the creatures, large and small.

The moon was about to go down, but remembered he had to wake the sun. The sun smiled and kissed the clouds, and asked the clouds to give the earth a shower so everything would be clean and fresh. And it was.

The flowers sprayed the earth with a fragrance of all spices and herbs, along with all the musk that they could gather.

The bees smiled and kissed the flowers. The birds were pleased by the surrounding beauty and began to sing. The crickets joined in and played their tune. The frogs croaked and fish jumped, making the waters ripple. The tide came in to meet the waves for a waltz.

The rainbows met their pots of gold, and the gold glittered. The lightning flirted at the thunder. The thunder rolled back at the lightning, sweetly saying, "We're still lovers." The world spun on its axis, telling all that they were loved.

And God was pleased.

by Carrie E. Nelson

The Shaker Way

by Michael Stamm

INTRODUCTION

Sister Bertha Lindsay is one of 8 surviving members of The Shaker community, a celibate Christian sect whose membership once numbered several thousand people living in self sustaining communes ranging from New England to Ohio and Kentucky.

Originating in England in 1706, The Shakers came to America in 1774 under the guidance of their first leader Ann Lee, known as Mother Ann. In America the Shakers prospered. They became known for their high quality and innovative household products, especially their furniture, whose simplicity and meticulous construction seemed to reflect the very essence of a devout Christian life.

Two factors have accounted for the decrease in Shaker population. First, following the American Civil War, increased industrialization in the society at large reduced the demand for hand made Shaker products. Secondly, since the Shakers are a celibate order, new members had to come from the existing population and these were mostly children who had been orphaned. The flow was simply not sufficient to sustain the communities.

Today, there are two remaining communities. One in Sabbathday Lake, Maine (5 members) and the other in Canterbury, New Hampshire (3 members) where Sister Bertha lives. All the remaining Shakers are women. The last male Shaker died in 1938. Due to the contributions of several thousand visitors each year, Canterbury Village has been completely restored and the Sisters are able to live comfortably in one of the original buildings. I spoke with Sister Bertha in a large sunlit room whose windows overlooked the rolling hills and sparkling white buildings of Canterbury Village, her home for almost her entire life. Sister Bertha has been totally blind for 4 years. She is 86 years old.

Interview: Sister Bertha Lindsay
Canterbury, N.H., April 2, 1984

Michael Stamm. The Shakers came to America and developed a way of living for the purpose of serving God. It now seems possible that the Shaker community might not survive into the 21st. Century. Is that O.K. with Sister

Bertha, and is that O.K. with God as Sister Bertha knows God?

Sister Bertha. Well, of course the Shakers have lived for over 200 years in America as Shakers. There was a prophecy after Mother Ann passed away that was passed on from James Whitiker, one of the early Shaker brothers. He prophesized, and he believed he got this in a vision from Mother Ann, that there would come a time when there would be only as many of us as a child could count on one hand, and then there would be a revival, not a Shaker revival, but a more far reaching life for *all* men. So, while we feel sad the Shakers are disappearing, we feel the ideals and the truths that the Shakers have tried to live by will live forever. If all nations, all people will unite in brotherly love, then we will have accomplished our mission.

MS. How can we do that?

SB. Well don't you think that people are coming to realize that if they lived in unity there would be a better life for all people?

MS. Are we going to learn that lesson before it's too late?

SB. I think we are going to. There are many who are searching and realizing that the only way you can live is to love one another. Love is the greatest thing in the world.

MS. What has it been like living at Shaker Village your whole life?

SB. It's been a beautiful life, it really has. I wish everyone could have enjoyed what I have enjoyed. I've known some beautiful people. I love to talk about my home. See, my mother and father died when I was 4 years of age. Fortunately, they had come to the Shakers and attended the public worship for many years and loved the Shakers. They felt that if anything happened to them they would like me to be placed with the Shakers. Now I did have brothers and sisters older than I, but they wanted to live their own life, and so my sister agreed to regard my mother's wish and she placed me here when I was 8 years of age. I've lived here 79 years in May.

MS. Right in the Village?

SB. Right here in this Village. And I have learned a great many things that I might not have otherwise. You see, in a Shaker Village you learn every phase of living right from the temporal things. You had to do your work and the work was rotated so you didn't work at any one trade all the time. So we became efficient in many things.

MS. The Shakers seem to have eliminated the distinction between worship and work, and between love and work. Work seems not to be burdensome to a Shaker.

SB. That's right. We believed in putting our religion *into* our work. Whatever we did was supposed to be as perfect as we could do it. Mother Ann's motto to her followers was, "Hands to work; hearts to God." So, even if we were working we could say a prayer or we could sing a song or do something that was lifting us up above what we were doing. There were a lot of

menial chores to be done and somebody had to do them. But, if you can just realize that everything you do is either teaching others or yourself to do the most perfect thing possible; well, then you can create your own heaven on earth.

MS. Sister, do you keep up with current events?

SB. Oh yes, indeed we do.

MS. Any special area of interest?

SB. I have a lot of interests. Right from the beginning we've been taught to keep up with what's going on in the world. Not just our little world here but the outside, because after all we're a part of all that.

MS. What do you think of it all? How's it going out there?

SB. (laughing) Well, some things I think have been going very well. The drug and the drinking problem is one that concerns us because we know that it's something very detrimental to human life and they're really spoiling God's gift to them. So that's one problem that we have been praying over and will continue to do so because we feel that prayer opens up different dimensions in life and if we want to save young people from these dreaded things that they're getting into we've got to pray over it. You see, we can't help them very much as we used to because we are not with them; so we pray. So we do keep up with things. Musical events for instance.

MS. What's your opinion of contemporary music?

SB. Some of it is all right but I really do not care for some of the popular things. I never cared for jazz or rock and roll. I think that works too much on the emotions. There is lovely music. The music of the masters is beautiful and inspiring. We've had music here in this Village always as part of our life. It was stressed that music was refining and that we should study it. Everyone who could played the piano or the organ. All of us sang, and in fact there are over ten thousand songs written by Shakers and now we are sharing them with others. They are lovely non-denominational hymns you can sing in any church.

MS. What were some of your jobs here during your life at the Village?

SB. Our work was rotated so I took part in every trade that the sisters managed. My special task that I liked the best was making the poplar wood boxes. The poplar was woven by hand like cloth only with little strips of poplar wood. And of course we all took part in the cooking. Cooking has been one of my specialties. I canned the fruits and vegetables for winter use for 30 years. That was something I really loved. Now I didn't take to sewing so much although I had to do it, so I learned. I made bags for our gift shop and worked on aprons, the Shaker cloaks, and the Shaker sweaters which were popular for many years. I was taught very young to hem so that the stitches didn't show on the backside. If they did, I had to take it out and of course that part I didn't like, so I learned very quickly to do it right. I made

FAR PASTURE

Childhood knew a beautiful spot
we poetically called the Far Pasture
to which often our little bare feet
took us quickly for dreamy vacation
to pat all the horses and cows
and be happy playing in sunshine,
guests of every flower and tree.

Years later a sister was ill
and apparently lived in two worlds
and in lucid moments reported,
like one with uncertainty gone,
she had traveled along unafraid
and discovered that death only means
to enter another Far Pasture.

William Walter De Bolt

my own clothes. When we got to be 20 we "put on our caps" to mark us as Shaker ladies. We learned to do everything and even though I didn't like some things very much, still I *could* do it.

MS. Tell us what a typical day was like.

SB. Our work commenced about 8 in the morning. Before then we rose and had our breakfast and our scripture reading. Then we worked at our trade from 8 to 11:30. At 11:30 we had a chance to do whatever we wanted. At noon we ate and went back to work at 1 o'clock. At 4:00 or 4:30 if it was summertime, we stopped work and we could do whatever we wanted. Of course we didn't have radios and television when I was growing up so every evening was given over to something different.

MS. You mean you were able to fill your evenings without television?

SB. Oh yes. Monday night we had a chance to play games, whatever was pleasing to us. On Tuesday night we studied music in different classes according to our age. Wednesday night was like a conference night. We got together and talked about the rules and laws of the church so that everybody understood alike what they should and shouldn't do. On Thursday night the whole family met for singing and they could present anything they had learned in their singing classes. Friday night was another night we could do as we chose. Saturday night was prayer service. Now on Sunday morning we had our prayer service followed by Sunday school. In the afternoon the young people met for a prayer service, and Sunday night Sister Lilian would go in and start playing the piano and we'd all gather and sing gospel songs, not only from our own music but from the gospel songs of other churches.

MS. Would you call it a joyous life?

SB. Religion *is* a joyous experience. When we hear people say, "The Shakers don't laugh; the Shakers don't smile" we have to smile. You see, that has been our life, to by joyous and to enjoy our religion as well as our work.

MS. You don't seem at all somber to me.

SB. Not at all. We don't *feel* somber. But you know, *Life Magazine* came to take our pictures and they said, "No, don't smile." We couldn't understand that because we were always smiling.

MS. Would you share with us your reaction to the 60s revival of commune living among the young people? What would you tell a young person who was thinking of commune life?

SB. Now I've had several people ask me about that because they wanted to join a commune. The communes I've heard about haven't lasted. For one thing, I don't think it's possible for married men and women to live in a community. There would be a lot of jealousy and that would cause strife. Another thing is I don't know if they really study Jesus' life and his teachings, but it seems to me they talk too much about Jesus and not enough about the Christlike spirit. Jesus was the man to be sure, but then he became

one with the father because he said, "I and my father are one." I don't know what to tell them to do except to tell them to go to a bible and try to live by what Christ teaches. We hear these strange goings on in some communities and we don't know what to think.

MS. Such as?

SB. Such as one man said he ran away from this community because they wanted him to go into the woods and sacrifice an animal. Now, that isn't required of us today. Living a Christian life is such a simple thing after all.

MS. The Shakers kept a pretty direct line into God, didn't they?

SB. If you live by Jesus' teachings that's the simple truth. That's all there is to being a Shaker. It has to be a very open life. You don't conceal anything. But to be really open you have to receive the spirit into your heart.

MS. I have a friend in California who taught me something about Jesus. That was the first and only time for me, but you don't tend to forget it.

SB. So you're a Christian, I know.

MS. Well, I can tell you what happened to me. I don't know what you would call it. I felt a great joy come into me and I began singing spontaneously and talking in a very relaxed flowing kind of way. It lasted for about 2 minutes. Is that it?

SB. That's it! You've received God into your heart. You're a Christian. And it comes in different ways to different people. You know, I've had priests come here and they just didn't seem to understand. But when you come right down to it we're all alike; it's just different names, just different names. We have an orthodox Jew up in Montreal. He's writing a book about the Shakers. He's so deeply interested and yet he's a steadfast Jew and we respect his religion just as we want him to respect ours. We let him stay overnight although we really don't have the facilities and he said, "You know, I keep hearing voices." And I said, "Of course you do. There's people who have lived here in this building who were very spiritual people and I claim that they are still with us." We have people come here and they'll walk around and take the tour and by the time they get back they'll be holding hands and some come in with tears in their eyes and they'll say, "We didn't know such a place existed but we feel something very special here." One woman told us she felt like a blanket of blessing surrounded her. Now that's what we want people to feel. Everybody knows about the furniture and the inventions. That has been well written about. Its nice, but it really isn't what makes a Shaker. It's the Spirit that's important.

MS. Well, I'm very grateful for this time you've given me.

SB. We never know what good we are going to do people when we meet them. We hope the experience of talking to us is going to be a remembrance for them.

What Do You Do For A Living?

An Unorthodox Hermit's Prayer

by Anthony Manousos

In 1976 Al Currier declared his spiritual independence. He quit his job as chaplain of MacAlester College in Minneapolis, sold his house, and moved his wife and son to a wooded hillside near Colfax, Wisconsin. There they built a simple wooden cabin and began practicing the old, gentle, Eastern Orthodox ways. Over the years their hermitage (named after St. Herman, the patron saint of Alaska) has grown. It now includes several guest cabins, a two-story commons, and a wooden chapel crowned by an onion dome. People from near and far come to pray and meditate, as well as to experience the extraordinary power and beauty of the Eastern Orthodox liturgy and ritual. Having been baptised Greek Orthodox, I went to St. Herman's and was deeply moved. The beautiful icons that Al Currier has created are placed out of doors in natural settings where they seem unexpectedly appropriate and meaningful. This reconciliation of nature with Christianity's oldest religious tradition seems a wonderful achievement. Eight years ago, the decision to give up job security in order to undertake such a daring spiritual experiment must have seemed strange, if not utterly mad, to many of Al Currier's friends. The following prayer, written in 1976, testifies:

"But what do you do for a living?"
"I pray"
"You What?"

Why me Lord? – I'm such a klutz, especially at prayer.
I have no roots.
Who ever heard of a self-taught monk?
Over and against the holiness of a saint like Herman of this place.
I don't even make the rank of pious peasant.
And yet I know why the Transfiguration is such a high feast among the Orthodox.
I know what it is like to stand on the mountaintop and see the light, to touch even only the hem of the garment and to feel the power.
I have been up to Tabor and I have been to Auschwitz.
"I tell you to seek for Christ. I telĺ you to cling to Christ. I tell you to staple His Name on your lips and in your heart and if there is priesthood lacking in you and we are all priests as part of the one priest by baptism, then let Jesus fill what is lacking. You pray, wait, ache, hurt (and now and then swear a little)."
God's child – I touch your pain – be healed.

News of the Fellowship, continued from page 3

BOOKS SOUGHT FOR GLOBAL/RURAL LIBRARIES

Dear Brothers and Sisters of Light,

We request your help in developing New Age, non-sectarian libraries as gifts from American people to other nations and souls. Would you have any books to share? Especially books that carry wisdom – on any topic whatever? A single book or box loads are welcome . . . pamphlets too. If you have ideas or inspirations to share or wish to make a cash donation to help support the project, let us know.

Books should be sent to the central collection point – c/o Dr. Karl Newton, 729 Maryland Ave., Syracuse, New York 13210.

We have had a vision presented to us of the earth, our home, encircled in a halo of light. Like seeds blown on the winds of destiny, ideals of peace, compassion, love, truth, and justice are nestling into receptive consciousness everywhere. These sparks of wisdom-light-seeds, are broadcast over every continent; Asia, Australia, Africa, the Americas, and all the islands. From the Realms of truth and the Highest Consciousness ideals are emanating to regenerate the earth, to teach us our rights and responsibilities as citizens and children of the Infinite.

Each of us as we travel and work, share our evolving consciousness and teach truth by our loving thoughts. As we share our ideas in books or media, or share our books directly, the world learns. In America we have been blessed with a vast network of writers, thinkers, publishers, with bookstores, and with libraries. Truth seekers benefit, re-teach, share, and rebroadcast. Many parts of the world have not yet developed this Publishing–Bookstore–Library network. We conceived the idea of developing a library sharing program to insure that another form of wealth/wisdom reaches other peoples. Model new age libraries will expand as people learn the process of sharing books within their communities.

in peace and light

Paula E. Burk
38-D Lincoln Park Drive
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The Surrender Group sponsored by the Fellowship in Prayer meets weekly at the Princeton Friend's meeting (School Building) on Thursday nights between 8 and 10 pm. All are welcome. Transportation and information are available by calling the Fellowship office (609) 896-3636 during business hours.

The Surrender Group is intended to be open to persons from a broad range of backgrounds, and is primarily concerned with practical ways through which we may learn "to surrender ourselves as the center of our lives and to accept Truth as the center, and thus to discover a way of life that brings meaning, affection, joy, and some measure of inward peace".

Breaking Spiritual Impasse

Dr. R. B. Miller

Prayer is not considered a polite topic of conversation today, even among people who pray. This is unfortunate. We can benefit greatly from sharing our experiences of prayer. One important gain is simply that we are reminded that we are not alone – that other relatively sane, ordinary people also pray. Even more importantly, we can be inspired to continue to pray, and to experiment with new forms of prayer.

Nevertheless, many are embarressed to talk about their prayer lives. Some perhaps recall Jesus' advice to pray in secret. Some feel their relationship with God to be so intimate that they pull back from sharing the details of that relationship. It is also very natural to wish to avoid the external criticism that making such details public can bring. Those who are critical of religion in general will be scornful of course, but even our fellow believers may sometimes be rather less than understanding.

Our beliefs differ in many ways. Some of us pray to a transcendent God who takes no interest in the illusory details of this world. Prayer in this case is a hope for union with Transcendence, a pursuit of the awareness of the Divine Spark within the self. Such believers have learned to be wary of criticism. They know that some will condemn them as cowardly, self-absorbed individuals who vainly seek to disguise their self intoxication with mystical talk.

Other believers pray to an immanent God who cares about our business and is a Power independent and seperate from our petty selves. These believers have also learned to expect criticism. They are sometimes accused of worshipping idols of their own imagining, of anthropomorphism, vulgar superstition, and miracle-mongering – their God ridiculed as a remnant of more credulous ages, as a Cosmic Rabbit's Foot that small minded people rub to bring them good luck.

In such a climate it is no wonder that most of us keep a discrete silence about prayer.

No doubt all kinds of prayer have their dangers and abuses. As long as we are human, our fallibility will be evident even in our praying. But at this point in history encouragement is more necessary than criticism. The only way to know whether God is immanent, transcendent, or both, is through the experience of prayer and such experience will not be had by critical aloofness.

I would like to share with readers something of my own experience with the immanent God.

I have often come to dry periods when I felt I had made little spiritual progress and could go no further. At such times I have learned to use a prayer taught to me by a friend. I ask God to do *whatever is necessary* to break the log-jam.

The result is not some grand and immediate change of mood or attitude, but simply a feeling that things are now out of my hands. Soon, often the next morning, events begin to fall into place. For example, once when I was deeply disturbed about the course my career was taking, I realized that spiritual matters had become insignificant to me. Try as I might, I could not change my attitude. I remained fixated on my own petty problems. Finally I put the matter in God's hands.

The next day, out of the blue, came a phone call offering me a splendid job. A few days later, a budget cut rescinded the offer. I was back where I'd started in one sense, but the emotional turmoil of those few days produced the effect that I could not achieve on my own. The log-jam was broken by precisely the right kind of painful experience.

An unrelated chain of external events had produced the result. I could easily explain this as mere coincidence were it not for the fact that similar things have occured often enough to convince me that it was the act of an immanent God who uses external events for spiritual purposes – especially when invited to do so.

Words are inessential, but the basic elements of the prayer are a presentation of the problem to God and a complete submission to His choice of means. The results are often painful experiences which clearly demonstrate some glaring weakness. Do not expect a pat on the head, but if any readers find themselves at a spiritual impasse, I suggest this prayer.

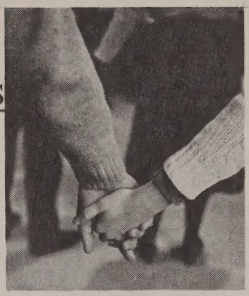
Dr. Richard Miller is a lecturer in Philosophy at Rutgers University and a specialist in the history and philosophy of science.

Even as I witnessed the events happening yesterday I know that God was working through me and through those whom I love. I followed my intuition yesterday with the inner guidance of the Divine and I am sure the results will be as God had already planned. I know that I must be at peace with myself before I can continue on. I must also learn to forgive myself and to forget all those events in the past which seem to always repeat themselves. We observe how the computer works and how easily things are erased from the mind, just as on a tape. Forgiveness can do this. The whole being has its own ıealing system.

Zelma Dennis

Resources

FOR INDIVIDUALS AND PRAYER GROUPS



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